

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

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TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who cannot afford to pay two dollars; 2, those who can afford to pay *only* two dollars; and 3, those who can afford to pay *more* than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE NEW HYMN OF PEACE.

FOR THE BOSTON JUBILEE.

Music by FRANK ABT.—Words by MISS L. J. GREGG.

I.

We sing to thee, O glorious River!
Descending all the hills of time;
To earth's bright fields a glad some giver,
We bring thee songs from every clime.
Sing, happy hearts, sing low and tender:
Sing soft, O Sea! sing sweet, O Shore!
Sing, bending Blue, thy scroll of splendor
Bear notes of peace forevermore.
Songs ever blending and ascending,
Sweet Peace! we give thee, o'er and o'er.

II.

Blest Stream! born 'mid the mountains lonely,
Those far-off years whose peaks rise high;
Child of Love's ocean, God, the Only,
Gave thee to earth from out the sky.
We trace thy course through Time's commotion:
We shudder at the dread survey;
What fearful storms have checked thy motion!
What frightful rocks have barred thy way!
Yet all triumphant to the ocean,
Sweet Peace! thy waters flow to-day!

III.

O, Silver River, smoothly flowing,
How bright the blue that bends o'er thee!
Millennial sunlight now is glowing
Across the nearing western sea.
Blest Prince of Peace! thy sons and daughters,
Rejoicing in thy gift to them,
Send far adown the widening waters
The echoing song of Bethlehem,
The song all glorious and victorious,
The angel song of Bethlehem.

THE INTERNAL TEACHER.

Home-Talk by J. H. N.

LET us consider these sayings of Christ: "*The Comforter whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you: He shall receive of mine and shall show it unto you.*" The idea under these words is, that the Holy Spirit, coming from the Father, passes through the Son, and the experience of the Son, being photographed, so to speak, on that Spirit in its passage, is thereby transferred to believers and becomes a sort of memory within them. The very essence of all Christ's history is taken into that Spirit, so that it comes to us charged with his character and deeds. It enters into the pith of our spirit, so that it is the life of our life, and standing there, as we may say, in the pulpit within our very heart, it becomes our ever-present teacher, preaching Christ to us day and night. The disciples heard the external words of Christ while he was present with them; but this was a superficial operation, only preliminary to the final and real teaching which he was to give them. Their salvation was to come by a spiritual infusion, that had in it not only the same truths that he taught by word, but all his unspoken wisdom and all his hidden experience. By a double photographic process, the things of Christ were first to be received in the mediating Spirit, and then to be shown to the disciples and transfused into their life, so that all his sayings

should come back to them in the secret chambers of their consciousness; and all that he had done should reveal itself to them as in the glass of an omniscient memory.

It is very beautiful to think that such a Teacher is present with us, watching all the motions of our spirits, all our thoughts and feelings, waiting to seize the lucky moment when some sympathetic point rises within, to bring the fitting word of Christ to our remembrance, and infuse his thoughts into our thoughts, his experience into our experience, and so by ten thousand fibres of connection weave our spirits into unity with his. It is very beautiful to think, that besides our personal memory, we have in that good Spirit that whispers within us a great transferred memory, or, we may say, an opening of our memory into the great memory of Christ; that, as by personal memory we can recover all that we have ever experienced, however distant it may be from our present consciousness, so by this spiritual memory we have access to all the experiences that are in the memory of Christ—in fact, to that vast reservoir of words and deeds of which it is said, that if they had been recorded, "the world itself would not contain the books that should be written." Surely this is the wealth that we have in Christ.

And we may go a great deal farther: for Christ has, besides his own personal body, a great spiritual body that comprises the whole Primitive Church. Peter and Paul and all the apostles and all their followers, and the patriarchs and prophets, thousands and thousands that gathered to Christ from this world and from hades during the apostolic age, all that had part in the first resurrection, now go to form one great spiritual organization, which is the body of Christ, as really as was the body in which he first arose from the dead. And as the Holy Spirit, coming from the Father through the Son, takes into itself all the human experiences through which it passes, so it permeates every member of this great complex spiritual body, and assumes by photographic process all the experiences of the apostles and prophets and the multitude that no man can number that were taken into identity with him at his Second Advent; and thus comes to us charged with the essence of that vast conglomeration of human life which was gathered into the first resurrection. Every iota of the history, not only of Christ, but of Peter and James and John, and Moses and Elijah, and every apostle and every prophet, and every one of their followers, is now printed in the Holy Spirit, and is open to the reading of those who receive that Spirit in their hearts and understand its language. Countless volumes of biography, such as we need to study in working out our own salva-

tion, are as accessible to us as our own memories, if we know how to enter into the closet of our hearts, and learn the lore that the Comforter teaches there.

In this study, it is essential that we should never forget that the least things have the most in them—that the infinitesimals contain the infinite. The microscopist will show you a gray speck as big as half a pin-head, that you can make nothing of with the naked eye; but place it under his instrument, and, behold, it contains in clear letters the whole of the Declaration of Independence! This is but a faint illustration, on the one hand of the elusive delicacy of that wonderful Spirit that is busy within us, and on the other of the volumes and libraries that can be found in it by any one who has the proper microscope in his heart.

Correspondence of the Cincinnati Commercial.

THE ONEIDA COMMUNITY.

Hamilton, Madison Co., N. Y., May 1, 1872.

I believe I can give a disinterested description of the Oneida Community, from the fact that I have not, and never have had, any special connection with them, and do not expect any favors from them. In fact, I am a total stranger to them. I think I am qualified to give a correct description of them, as I have long lived near them and have watched their course. I well remember the time when they first came into this county, and for many years I used frequently to pass their home. I have also read their publications in the form of books, tracts, and a weekly eight-paged newspaper. As a member of the grand jury of Madison county, I had personal knowledge of some things in their history, of which I shall give account.

The first question that strangers to the Community ask, is:

WHERE DID THESE PEOPLE COME FROM?

To which I answer, the main body of them came into this county about twenty-five years ago, chiefly from the States of Vermont, Massachusetts and Connecticut, and were joined here by a number of families from this State and New Jersey.

WHAT WAS THEIR STANDING IN SOCIETY BEFORE THEY FORMED THE COMMUNITY?

I learn from their publications and other sources, that they were farmers, mechanics, teachers and educated men, occupying respectable and even prominent positions in society where they lived; some of them being deacons in churches and others clergymen. Twenty of their leading men parted with valuable farms and homesteads to join the Community. Most of their names can be found in "Savage's Genealogical Dictionary of the first settlers of New England," such as Abbott, Ackley, Hamilton, Hatch, Hawley, Kinsley, Kellogg, Sears, Underwood, Woolworth, &c. Among their women are two widows and four daughters and four granddaughters of ministers; two wives of lawyers; the widow, daughter and granddaughter of a physician; a granddaughter of an ex-Lieutenant Governor; two daughters and three granddaughters of an ex-Congressman; a wife of an ex-member of a State Legislature; a daughter of a wealthy banker; two that have been principals of young ladies' seminaries; and eighteen that have been school-teachers. Such were their statistics a few years ago.

WHAT IS THEIR RELIGION?

They style themselves Perfectionists, and profess faith in many of the fundamental principles of the Christian orthodox religion. They believe in the divinity of Christ, and confess him as their Savior. They hold that according to the Gospel of the New Testament it is a man's privilege and his duty to live a perfect life, and that he can do this by Christ's assistance. Their ambition and endeavor is to live a perfect life; and in their efforts in that direction they have so far succeeded that people who know and deal with them find no fault in them.

WHAT ARE THEIR SOCIAL THEORIES AND PRACTICES?

I can describe them no better than by quoting a paragraph that is published every week in the first column of their paper:

"The O. C. and branches are not 'Free Lovers,' in the popular sense of the term. They call their social

system Bible Communism, or Complex Marriage, and hold to freedom of love only within their own families, subject to free criticism and the principle of male continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves, nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake) who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community."—[Oneida Circular.]

This is their social compact—the basis on which the Community exists, and all that is said about the immorality and corruption of the Oneida Community should refer to this compact and not to the loose principles common among Free-Lovers.

WHAT DO THEY CLAIM FOR THEIR SOCIAL COMPACT?

They claim that their engagements and attachments to one another are more binding and durable than in ordinary society; that with them there is no divorce; that they live more happily than they did under the marriage arrangement; that the family ties are stronger; that they are truer to each other; that there is less sexual freedom among them than in ordinary families. They also claim that woman is more free in the Community than in the married state; that with them woman is the keeper of her own virtue during her pleasure; that if she is annoyed by proposals displeasing to her, she has the protection of the whole family.

They hold that the propagative act should not be exercised except for the purpose of procreation, and judging from their moderate rate of increase (only twenty-five children having been born in a family of three hundred persons in their first eighteen years), they cannot be supposed to be largely given to sexual commerce. They hold that it is not for the good of humanity to have more children brought into existence than can be well provided for and educated.

During the last fifteen years they have been engaged to a considerable extent in the manufacturing business; the number of operatives they have had in their employ has exceeded hundreds, and perhaps thousands, (the most of them females), and the Communists claim that not one of them has ever received an insult in word, deed, look, or in any shape whatever, not even one word of profanity; that the language of the Community toward their employees is at all times chaste and proper. This fact, I am credibly told, is admitted by their operatives and others. If that is true, it would hardly seem the Oneida Community are a family of sexual free-lovers and sensualists.

THEY ARE VERY ZEALOUS FOR EDUCATION.

They have on their grounds a neat academy building, in which systematic instruction is given to all, and especially to the young. In addition to this they send, from year to year, several of their young men to Yale University, and a goodly number of them have graduated with honor from that institution.

HOW DID THE COMMUNITY ORIGINATE?

John H. Noyes was the founder of it. Thirty-eight years ago this man was a graduate of Dartmouth College and of the Theological Department of Yale University. At that time he was considered a remarkable scholar, his powers of mind and his literary acquirements being sufficient to qualify him to preside over any institution of learning. His management of the Community has since shown great executive ability in finance and other affairs. At the close of his course at the University, he embraced the doctrine of holiness, or salvation from sin in this life, which has since been denominated Perfectionism. He made many converts to his theory, and for a time bid fair to revolutionize the orthodox church. I have been informed that so great was the panic created by his teaching the duty of present holiness, that a day of fasting and prayer was appointed at one time to check this "New England heresy." The orthodox church at that day was popular and powerful, and they succeeded in suppressing Perfectionism within their own territories by casting out those who believed in it and making them unpopular.

Noyes's father was a wealthy retired merchant, living on a good farm in Putney, Vermont. In course of time John H., with a brother and two sisters who adhered to him, inherited the homestead, with a considerable amount of other property. He also received by way of his wife fifteen or twenty thousand dollars, which, with his education and natural powers, enabled him to make head against his persecutors. At this time (1846-7) there were gathered around him a handful of disciples, most of them of limited means, but all true to him and to their faith; and this was the commencement of the Oneida Community.

THEIR FIRST SETTLEMENT AT ONEIDA.

Noyes having on his hands a pretty large family, his pile began to grow less, and preferring to part with it rather than to disband them, he foresaw that a change of base would soon become necessary. There was also a growing hostility to him in Putney and the vicinity, which made it expedient for him to seek a new home. So coming into Madison county in 1848, he found for sale in the town of Lenox a large and valuable tract of land, which he purchased. This land had been owned by the Oneida Indians. It was by nature warm and fertile, yielding abundantly, but was in a discouraging condition, being cleared in true Indian style, having but few and poor roads and fences, and plenty of logs, stumps, bushes, &c. There were on the purchase two small, cheap houses, a log hut, and an old rickety Indian saw-mill. This mill the Community folks tinkered up and set a-going. They had plenty of lumber, which, with their mill, they made into timber. They worked diligently in clearing up after the Indians and cultivating their land in improved ways, and by hard labor began to obtain a comfortable living. As soon as they were able, they built a large three-story edifice, which they called the Mansion House. Into that the whole family removed in the winter of 1848-9, and then, for the first time since their emigration, found comfortable quarters.

TROUBLES WITH SECEDERS.

They then began to receive additions to their family from the Eastern States. The conditions on which new members were received were that those who had money should put it into the common fund; and the man that had one thousand dollars or five thousand was to stand on the same footing as the man that had but one hundred or one dollar. The new-comers, of course, after a while discovered that Community life was not altogether a life of ease and pleasure, but had its share of toil and trouble; and some of them began to look back and then to go back. Each of the seceders on leaving demanded the money which he put into the common fund. These demands were all faithfully paid; but they were heavy losses to the young Community, and the secessions in many ways embarrassed and discouraged those that remained.

These were trying times, and it often seemed as if the Community would go to pieces. But Mr. Noyes encouraged his followers to rely on Christ and stick to their faith, telling them that if they would live a good and perfect life, relief would surely come. He set them also an example of faithful labor, chopping, digging, and laying stone with all his might, and encouraging all by sharing with them every burden.

LEGAL PERSECUTIONS.

About the year 1850, some persons from the town of Lenox went before the grand jury of Madison county at court time, and entered a complaint against the Oneida Community, charging them with being free-lovers and advocates of licentiousness. This complaint was evidently prompted more by bad feeling to the Oneida Community than by sympathy for law and morality. The object of the complaint was to obtain a bill of indictment against the Community, with a view of breaking it up. Several of the jury knew something about the Oneida Community; others knew but very little, and cared still less about them, but were disposed to hear the complaint. On examining the complainants and their witnesses, it turned out that they knew nothing of what they were complaining about. All they brought against the Oneida Community was what they had heard others say, and things that they had not heard of they guessed at. When asked what they did of themselves know of the Community, they acknowledged that they knew them to be peaceable, quiet and industrious people, minding their own business and no other; that they were apparently good, kind neighbors, honest in their dealing, very truthful, and to all appearances a law-loving, law-abiding, and law-supporting people. On learning these facts concerning the Oneida Community from their enemies, the jury

were unanimous in dismissing the complaint, "without prejudice to the Community."

After this some evil-minded persons went before the authorities of Oneida county with complaints against the Oneida Community similar to those brought before the grand jury of Madison county. These proceedings were allowed, on the ground that the Community, though not inhabitants of Oneida county, had possessions adjoining. Accordingly, some of the Community men and women were brought before the authorities of Oneida county to answer to the charge of immorality. They underwent a searching examination by the District Attorney, without assistance of counsel on their part. Nothing being found to hold them to trial, they were discharged, but with a reprimand, and threatening. They were told that it was the intention of the authorities to break up the Oneida Community; that if they continued to live in a communistic manner they would again be arrested and severely punished.

When those members went home and told their friends the treatment they had received, and the threats against them if they remained, the family in council concluded it would be best for them to seek another home, rather than provoke any further persecution. Accordingly they commenced making preparations to dispose of their property, by getting what they could for it, or sacrificing it if necessary.

The late Hon. Timothy Jenkins was then living at Oneida Castle, near the Community. He was a man of influence and respectability, having been a member of Congress two terms, and standing at the head of his profession as counsellor at law. He had been a constant friend of the Oneida Community, and gave them freely of his social and legal advice, which was always considered good. When he heard of the treatment the Community were receiving at the hands of the Oneida authorities, he was displeased; and on learning that the Oneida Community were about to yield to their persecutors and leave the place, he determined to prevent it. He accordingly drew up a document expressing in strong terms the wish of the neighboring inhabitants that the Community people should be allowed to remain where they were, and promising that if they would they should be protected. He signed this document, and made it his business to circulate it in the vicinity of the Oneida Community and other places. Nearly all signed it that had an opportunity, and scarcely any opposition was made to the movement.

This unsolicited expression of their neighbors was presented to the Community. They received it in good faith as a pledge of friendship and protection. At the same time Mr. Jenkins and other prominent citizens strongly remonstrated with the District Attorney, and insisted that the legal proceedings should go no further. Under these circumstances the Community abandoned the resolution they had formed of leaving the county, and concluded to make Oneida their permanent home.

To complete the history of the attempts to prosecute the Oneida Community, I have one story to tell. About ten years since four individuals appeared at the Madison county seat, at Morrisville, asking an audience of the authorities to make a complaint against the Oneida Community for lasciviousness. In order to accomplish their business, they went to the District Attorney to get him to open the way for them to go before the grand jury. The Attorney, on hearing what they proposed to do, told them that the Oneida Community had been living in the county many years, and had many friends; that he did not believe one of the jury would listen to their complaint; and that even if they did, and were to find a bill against the Community, he as District Attorney should not feel it to be his duty to prosecute it. He assured them that they would only make themselves ridiculous in the eyes of the jury by making such a complaint against the Oneida Community, and advised them not to do it. They took the Attorney's advice and went home, leaving the business unfinished.

INDUSTRIAL ENTERPRISES.

After the Community were invited to remain and concluded to do so, they examined into the condition of their financial affairs, and on inventorying their effects they found that they had sunk in capital, within about ten years, nearly forty-five thousand dollars. "So much," Noyes used to say, "the Community spent in 'cutting its teeth.'" A new era now seemed to commence with them. Regarding the question of toleration as forever settled in their favor, they went to work with new courage, and soon made up their losses. Several of their

members were ingenious mechanics, and under these leaders the Community commenced manufacturing various articles.

One of their members had learned to make from rude iron a common steel-trap. He had worked with a hand-hammer, hand-punch and file. From this small beginning, the Community have created a business that has required and built for itself a magnificent factory with heavy machinery driven by water-power, the largest establishment for trap-making in the world. They say they have made in one year three hundred thousand traps. They must have made up to this time several millions. They find ready sale for them. They are used by fur-hunters from Maine to the Pacific, and as far toward the North Pole as folks go.

They have also gone into other branches of mechanical industry. They manufacture machinery and agricultural implements. They have a large silk-factory. I saw an item in their paper recently, saying that they had just received an order from a commercial house in New York city for nearly a quarter of a ton of sewing silk! What such silk is worth by the ton I do not know: but it must be something large. They say they cannot keep up with their orders. They have also, in connection with a branch of their family at Wallingford, Connecticut, another silk-factory with a capital of forty or fifty thousand dollars, which is equally prosperous, and they are making arrangements to increase the business there to an enormous extent.

Since the pledge of protection was given by their townsmen they have torn down all their original wooden buildings, and erected large and costly brick edifices, not surpassed by any to be found in this part of the State or anywhere else. According to the latest published inventory of their property, reckoned at a cash estimate, it foots up: real estate, \$186,761; personal property, \$210,811; aggregate, \$397,572, making an increase of capital in fifteen years of \$355,833.

WHAT THEY DO FOR THEIR NEIGHBORS.

The Oneida Community has certainly been a blessing to the town of Lenox, in a financial point of view. Its help in paying the county, school and highway taxes has been great, and cheerfully given. The Community paid last year a county tax of \$1,189, and a school tax of \$240, making an aggregate of about \$1,400, saying nothing of the United States taxes. Of the school tax they receive no direct benefit, as they educate all their own children at home. In war times their aggregate tax in one year was \$10,709. All these assessments have been paid promptly, without complaint. I have been told that no sooner do they find out the amount due than they go to the Collector and pay their tax.

They also help the population around them by furnishing employment to many who do not belong to their family. They have on their pay-roll about two hundred who live in their vicinity, including some who live at Oneida Village. Not less than eight of their former employees have bought farms with money paid them by the Community. The business of the Oneida Community makes money plenty in their vicinity, as they put in circulation from one to two hundred thousand dollars annually, and this large amount is gathered from the most distant parts of the country.

CROWDS OF VISITORS.

It is often asked: "How are the Communists regarded by the people in the county and vicinity where they reside?" Actions speak louder than words, and if we are to judge of the popular feeling about the Community by the attention paid to them in the way of civil calls and visits from all classes of people, the Oneida Community stands very well in the estimation of the inhabitants.

In the pleasant season of the year there is not a day but that the Community are receiving visitors. Some days their grounds are covered with people. Not unfrequently five hundred persons may be seen moving about on their lawn and in their public rooms. Being located on the Midland Railroad it is not an uncommon thing in summer for Sunday-school picnics to visit the Community. Extra trains are frequently run to their station, carrying such picnics and other pleasure parties. And so civil are these visitors that the Community say that they never but once had occasion to call attention to their rules of order, and that was when a young man brought a basket of cigars and offered them for sale among the crowd. One of the Community kindly offered to take charge of his basket while he staid, to which he smilingly consented. Many of the visitors ask for entertainment, and it is said by those who have tried it that better entertain-

ment can be had there for one dollar than can be got at any first-class hotel for five dollars; and that if they were to conduct their visiting business on common money principles, it would be worth more than the profits of any public house in Madison county.

They receive many distinguished visitors, not only from our own people, but from France, England and other nations of Europe. It is well known that Hepworth Dixon spent some days among them, and wrote a book about them, which has gone all over the world. Since his visit it has been a common thing for tourists from England and other foreign countries to call at the Community, and they are always made welcome to stay as long as they please, and generally carry away good reports of the Community.

Recently Ole Bull, the great Norwegian musician, while passing through the country on a professional tour, turned out of his course and called on the Community, with his entire troupe, spending one day with them, enjoying their hospitality, and gave them one of his best concerts—a concert which would in many places have yielded him from five hundred to one thousand dollars—and during his stay expressed himself well pleased with them and their surroundings, saying "it seemed like a second Eden." If he had not had a favorable opinion of the Community it is not to be presumed that he would have done as he did.

WHAT IF THEIR PRINCIPLES SHOULD SPREAD?

The question has been asked, What would be the state of society and condition of things if all were to adopt the social views and mode of life of the Oneida Community? If I cannot answer the whole of this question, I can answer it in part. We should be a temperate, sober people; drunkenness would be no more; the use of tobacco (which now threatens to dwarf the nation, costing us enough to pay our national debt), would entirely cease; poverty would be unknown; all healthy persons could and would cheerfully provide for themselves, and the sick and unfortunate would be cared for by others; there would be no divorces asked for nor granted to persons who had spent their courting-time, each in trying the best to deceive and cheat the other, in which both parties had been successful; nor would there be any more abortions, which now are common and well nigh fashionable; all children would be received with open arms, and with certainty of being cared for, and trained for usefulness and virtue; ignorance would be abolished; all would receive a good common-school education; we should have no need of town or county poor-houses, jails, houses of correction, houses of refuge, alms-houses, penitentiaries and State-prisons; for, if all had the virtuous principles and industrious habits of the Oneida Community, there would be none qualified for such places; with their industry and enterprise, our national debt would rapidly melt away, and instead of billions of dollars to pay, we should have billions in our treasury, to be loaned to worthy young men in sums of \$500, for five years, without interest, to enable them to improve their homesteads or commence business; our navy would be useless for war purposes, and would be devoted to commercial uses; our standing army would be disbanded, for if we were like the Oneida Community no one would wish to fight us; our State and national judiciaries with all of their expensive paraphernalia might be dispensed with; our United States armories and arsenals, instead of being employed in the manufacture of weapons of death, would be used in manufacturing agricultural implements; if we had the character the Community have for love of truth, justice, honesty and righteousness, nations having tumultuous and doubtful Governments would send their treasures to us for safe keeping; if we were all as religious as the Oneida Community people are, and did as they do, trying to inherit heaven by living good and perfect lives, there would be no sectarian churches with ingenious creeds and devices to help people to get to heaven without improving their lives.

But whether there would be evils that would overbalance the good resulting from the general adoption of the mode of life of the Oneida Community I do not pretend to say, for I am not defending, but describing the Oneida Community; and I have taken care to say only what no one can truthfully contradict.

CARLTON RICE.

Prof. Blyden, an educated colored man and an accomplished Arabic scholar, who is making an exploring expedition into the interior of Africa, writes from a town

eighty miles from Freetown, Sierra Leone, that he has found a Mohammedan University, with about a thousand persons connected with it. To his surprise, he found that there were large numbers of girls among them studying Arabic. The teachers and learned men were glad to get the Arabic Bible, published by the American Bible Society, and were not unwilling to admit it as a text-book. This may yet be the key to the Christianization of interior Africa, so largely under the control of the Mohammedans.—*Church and State.*

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JULY 8, 1872.

Our new pamphlet on "Scientific Propagation" is not quite ready for distribution. We hope to be able to fill orders for it in the course of another week.

We reproduce in the present number a long article on the Oneida Community from the *Cincinnati Commercial*—a leading journal of the West. It was not written, as the reader will notice, by a casual visitor, whose observations are necessarily limited and superficial, nor by one who, desiring to see his name in print, accomplishes his object by rehashing old newspaper stories and adding a mutilated quotation or two from our publications; but by one who resides in the same county with the Community, and who has for twenty years quietly studied its character and principles and general influence upon surrounding society. Distant readers may peruse the article with additional interest on learning that its author is the brother of a well-known United States ex-Senator, but for those residing in this section, where the writer's reputation for candor and sound judgment stands so high, the announcement is quite unnecessary.

The present Mikado of Japan is winning world-wide fame and the good will of his subjects by departing in some important respects from long established customs. Instead of living as previous Mikados have done, in the coldest isolation of supreme dignity, he has resolved to come into active, sympathetic relations with his people. His "new departure" has been in some measure determined by the general changes occurring in the Japanese empire, but there are indications that the young sovereign is in full accord with these changes. The visit of Mr. Seward to Japan a year ago is said to have aided him in taking the first grand step out of the rigid seclusion of his ancestors. The admittance of the venerable ex-Governor to the august presence of honor was followed by that of others, until finally the Mikado throws off the time-honored restraints and appears among his people, inspecting with apparent interest the workings of the different industrial and educational departments under his administration.

We have received a pamphlet from Paris addressed to the Disciples of Fourier, and entitled, "A Project of Solidarity among the Disciples of Fourier and of the Speedy Realization of an attempt at Socialism by the Association of their Interests." F. Boulanger, the writer of the pamphlet, proposes to form a joint-stock savings'-bank among the disciples of Fourier, the capital of which shall be gradually invested in landed estate. Upon the land different attempts at association may be made; in case of their ill success the improvements in the land to revert to the original stockholders. He believes that Fourier has given all the formulæ necessary for the realization of social harmony in making the world understand the law of *passional attraction*. Following the advice of Fourier, the

field of experiment is to be purchased in the neighborhood of Paris, to consist of 1,500 hectares [over 3,000 acres] of good land, for the purchase of which, three million francs will be necessary. The 600 subscribers to the "Social Science" and other well intentioned people may join in the purchase of the land. The pivotal group of direction is to be appointed by the votes of all. M. Boulanger proposes himself to subscribe fifty thousand francs, and considers that the investment will prove a good financial speculation.

The readers of the CIRCULAR know full well that we have no confidence in the permanent success of any scheme based on Fourier's formulæ. Such experiments are chiefly interesting as illustrations of the fact that humanity is everywhere striving after solidarity—identity of heart and interest. How can it be attained, is paramount in importance to all other questions of society.

"CORRELATION OF INSPIRATION."

DEAR CIRCULAR:—Henry J. Seymour's article on the above subject in your issue of June 17th is truthful and suggestive. The force of inspiration of those revival days was driven out of the churches—divided—a part going into Communism, and a part into Anti-Slavery and other reforms. Your Community represents the part of that force which had expression in Communism, and I think is the highest phase of permanent Community life of which we have any knowledge. You are to-day far in advance of those revival days; hence you cannot go back to or over them again. So I view it.

Mr. Garrison, on the other hand, in his best days of Anti-Slavery labors was in a higher, better and more advanced work, than when simply enjoying sanctification of heart, which he gained before he had fully entered upon that work. Some portion of the same force found vent in the war of the rebellion. I saw many men moved, religiously, by it as in those early revival days.

I am not able at this time to do justice to the subject. I ask H. J. S. to go on with it. Tell us in what sense and how Spiritualism now represents that inspirational force. Above all, tell us where we may now look for the force which was for a time in the Anti-Slavery movement. Is it in woman's rights?

These questions are of deep interest. I confess I am not quite sure where to look for the best phase of that force, outside of your Community. What as to "free religion?"

Faternally yours, A. K.

We are glad to have our view of the manner in which the revival force has manifested itself for the last thirty-eight years so heartily indorsed.

As to making an advance beyond the condition of revival days and never going back to them, this may be true in some respects; but if our correspondent means that the great force of inspiration will never again express itself as of old in the turning of the hearts of the multitudes from sin to righteousness, we cannot at present agree with him. As the forces of light, heat, and electricity are interchangeable, each being converted into the others at the option of a superior intelligence, so the different forms which the force of inspiration may assume must be regarded as interchangeable at the option of the Highest Intelligence of the universe. We assume that He determines the modifications of that force with reference to the general good of mankind: He may direct it into many different channels, or concentrate it mainly in a few. The strongest current may at one time be found in religious revivals; at another in the socialistic movement; at another in the Anti-Slavery crusade; but there is no analogy which would justify the affirmation that it never repeats its manifestation in the same form. And for our part we expect to see the full current of inspiration again flowing in the old revival channel, and sweeping over the land with greater power than ever, though perhaps purified of some of the imperfections that formerly attended it.

We are not aware that Mr. Garrison ever pro-

fessed sanctification of heart, ^{though we have seen} it stated that he at one time indicated a purpose to give attention to the subject of salvation from sin. We do not think, however, that this circumstance would necessarily detract from his efficiency as a medium of inspiration in the Anti-Slavery cause. In doing what may be called the coarser work of destroying evil, of which Garrison's Anti-Slavery labors are a specimen, God may select such mediums as are best qualified to do it without special reference to their holiness of heart. He does not begrudge a certain measure of inspiration even to wicked men, when they are carrying out his purposes.

We acknowledge our inability to trace out in detail all the manifestations of the revival force; but we are convinced that since the successful termination of the Anti-Slavery movement there has been some tremendous spiritual influence at work seeking to make radical changes in the relations of the sexes.

According to our view, this whole matter of the correlation of the revival force is complicated by the fact that there is a diabolic force opposed to it, which has the same protean power of changing its form according to the direction of its superior, guiding intelligence. In order to study the phenomena that we observe in respect to "woman's rights," "free religion," etc., we need to bear this fact constantly in mind, that both of these great radically opposing powers usually participate in all movements. Some of them may be primarily inspired by the true revival force, and yet be so far connected with the principality of evil that they are very far from the true ideal standard of right. Again, others may belong primarily to the evil principality, and yet retain much of good within their ranks. Our faith is that good is strongest, and is marshaling all these parties in a way that is constantly tending toward the bringing about of a separation between the representatives of each of the contending forces, so that neither shall carry the weight of happiness or misery that of right belongs to the other.

In conclusion, I would remark that this subject of the correlation of the higher forces is deep and intricate, and that while our speculations are based mainly on analogy we would avoid anything like dogmatic assertion.

H. J. S.

COMMUNITY JOURNAL.

ONEIDA.

July 2.—The weather for several days past has been decidedly summery, the mercury ranging most of the time for the whole twenty-four hours of each day somewhere from 70 to 90 degrees. About six o'clock this morning the sky on all sides, from horizon to zenith, became suddenly overcast with the darkest of clouds, and a drenching shower of twenty minutes' duration cooled the atmosphere to a refreshing temperature; and at 8 o'clock the sun was shining again in his strength, with the mercury at 75° in the shade. But it is splendid weather for the hay-makers, who are improving their opportunity with a strong-handed force. Visitors characterize the season as a "melting" one; and so, if they could speak, would the luscious strawberries, the ice-cream and the soda-water, which are for this reason all the more abundantly called for. But these last named articles, in connection with strolls and sittings among the evergreens of our lawn, and perhaps a hand at croquet in the shade of the apple-trees, go a great way toward reconciling any little irritations growing out of the present hot term.

3d.—At one time this afternoon the thermometer indicated 95°, but a big shower about five o'clock reduced the temperature to 70°.

Evening.—The Home-Talk on the first page of

the last CIRCULAR, "Spirit and Form," was read, and conversation followed respecting the application of the philosophy of the Talk to our relations to one another. One idea of the article, it will be remembered, is that we allow ourselves to be deluded when we form our judgment of things from what is visible alone; that as the inside of a house including its occupants is more important than its outside, and the invisible part of a tree more important than its trunk and spreading branches, so that part of a person which is invisible—the soul and heart—the home, it may be, of good spirits and angels, is much the most important, and the part to which God principally directs his attention; and the part which we shall chiefly consider in our estimation of character if we are wise. It was remarked that no person can truly estimate another who regards simply his exterior and his manner. These may be full of imperfections, while the interior is gloriously furnished. Looking at the exterior simply, the attention is liable to be arrested by some fault; looking at the heart, we may discover the presence of Christ, the embodiment of all good and beauty. Herein lies the secret of true and permanent respect, and also of just judgment. "Judge not according to the appearance, but judge righteous judgment." There can be no righteous judgment unless one looks at the interior, invisible life.

4th.—The national holiday passed off quietly with us, and we judge very pleasantly for the three or four hundred well-behaved people who came from different directions, by railroad or private conveyance, to find a day's enjoyment in the Community hospitality and attractions. The weather was a little showery at times, but light clouds without rain, with the sweltering heat of the previous day left out, were its main characteristics—which made promenading about the grounds quite enjoyable. The particulars of the concert and entertainment in the Hall need not be rehearsed here. The undivided attention of the crowded audience for an hour and a half showed how thoroughly the programme of exercises was appreciated.

—Among our late visitors was a gentleman who mentioned that the "Oneida Community had been the making of him." It was in this way: he said that a number of years ago, when he owned nothing, he bought two dozen of the O. C. steel-traps, with the purpose of trying his hand at the trapping business. This first venture proved so successful that he was induced to continue buying our traps from time to time, and to follow the employment of catching furred animals, until he was enabled by this means to buy and pay for a good farm, which he now owns, and has well stocked with handsome cattle.

—The summer campaign of the fruit-and-vegetable-packing corps commenced on the 1st instant with bottling some two hundred quarts of as handsome-looking Wilson's Albany strawberries as were ever put into bottles. The appointments and fixtures of this department, connected as they are with an Ice-Keep of liberal dimensions, are now considered more complete than ever before—the great value of this Keep being that the freshness of all perishable fruits committed to it is preserved intact until the packers are ready to give them their attention. No more necessity now, as formerly, for driving this business for 16 or 20 hours of the twenty-four, in order to prevent a lot of fruit or vegetables from spoiling on our hands, and no more chronic disablements growing out of such a practice. The "Keep" keeps everything consigned to it, and the working force, within reasonable limits, can take its time and choose its hours for labor.

—The engine-and-boiler room connected with the new fruit-packing and dye-house buildings is worth a word of mention. It is furnished with a

Densmore Sectional Boiler of 30-horse power, put up at an expense of \$1200, and an Ames' engine of four-horse power, costing about \$300. The disproportion of power between engine and boiler is because of the comparatively little use there is for the former, while the demand for steam and hot water in the dyeing and fruit-preserving businesses is almost without limit, especially during the summer months when bottling and canning the various kinds of fruits and vegetables is a continuous work. And not the least among the convenient things that may be referred to in this brief mention, is the curious steam-pump which raises water to the second story. There is no machinery about it, and none of the wear-and-tear caused by the friction of a working pump. An inch-and-a-half pipe, connecting at one end with a well, and the other end extending over a large cistern in the story above the boiler, is intersected at a point a few feet distant from the well, by a small steam-pipe from the boiler. Turn a valve, and by an ingenious contrivance the steam is sent through the main pipe in the direction the water is wanted to run, and, driving the air before it, the water in the well rushes after it with such force as to fill the great cistern that supplies the boiler in a marvelously short time. The name of Blakeslee Bros., as the inventors or makers, is on the pump.

—Among our visitors of the past week was Mr. William Douglas Dutton, of Branford, Ontario, brother of our Mrs. Allen, who had not seen him since he left his home in Wallingford, Conn., fifty-six years ago. Though seventy-seven years old, he entertained his friends here with many interesting reminiscences of what occurred in old Wallingford over half a century ago. He settled in upper Canada, and founded what is now the flourishing city of Branford, with a population of ten thousand: became its leading business man; for many years kept its principal public house, controlled several stage lines, and carried on an extensive trade with the Indians. At the height of his prosperity, when he owned half of Branford, he received a severe blow on his head from the hand of a murderer, whom, as an officer of justice, he was attempting to arrest. He submitted to the operation of trepanning; but he was afterwards unable to successfully manage all his business interests, and suffered great losses in consequence.

—A subscriber writing from on board the United States steamer Palos at Tientsin, China, gives just a glimpse at the life of foreign residents in the Celestial Empire. He says:

The Palos, in company with four other gun-boats—French and British—passed the winter here. The river freezing over, we were completely cut off from the outer world, and all trade and business ceased. The time of all foreign residents seemed to hang heavily upon their hands. There reigned profound dullness, unrelieved by other amusement or employment than skating, which was very good, and feeding and wineing. Balls we had one, and amateur negro minstrel entertainments one, and the rest was feeding: dinners, suppers, which for viands, pastry, and wines were *recherché* enough, and costly enough too, but in other respects seemed to be intolerable inflictions. When you've sat out your two or three hours at the first dinner, and heard the stories and jokes and songs, you may sit down to as many more as you please, and your doom is to hear over and over again the same old jokes, and nothing more. This of the Tientsin foreign community.

At Tientsin, the foreign settlement is situated about two miles below the walled city, and is connected with it by continuous suburbs. The foreign residents, all told, do not exceed 100 in number.

WALLINGFORD.

29th.—Every fine morning lately we have imagined to be the finest we have had; but we think of this morning as the finest of all, with the mercury standing at 90° in the shade. Jobs are pouring into the printing-office faster than we can do them

with our present force. J. H. N. (who arrived yesterday from O. C. to look after the printing of his new pamphlet on "Scientific Propagation") is already at work trimming a lot of catalogues—his pantaloons wet with sweat, and the same fluid dropping profusely from his face. While at this business two strangers walked into the office; and one of them mentioning that he was an old printer, J. H. N. took pains to show him how we trimmed books. The gentleman thought it a great improvement on the way he used to do: and said that the first press-work he ever did, was to take all the refuse paper there was in the office and work it up into a "Daboll's Arithmetic," there being several kinds of paper in the book. Then turning to his companion and directing his attention toward Mr. N., he said—"You may know it is pretty warm weather when a man sweats through his pants like that."

—To our great astonishment we found our last meal of strawberries on the supper-table last night. For some reason the strawberry season has been very short, lasting just two weeks. There is scarcely a gleaming now on the vines. The cherries, too, are all gone except the Black Mazzards, which are just coming on: 137 qts. of cherries have been preserved. Our dairy has done well this month: 353 lbs. of butter have been made. Of this amount 80 lbs. have been put down for future use.

—We received a call yesterday from a tall, fine-looking, but somewhat eccentric gentleman—a relative of one of our members. He is in the habit of giving a public lecture every morning before breakfast. His lectures are suited to the kind of audience attending. Often they are upon the subject of Physiology. He studied medicine in Paris, and is fond of getting a crowd of Sunday-school children about him and entertaining them with accounts of his Parisian life. But his reason for lecturing is curious enough. A sister dying left him quite a property; but knowing him to be peculiar and likely to spend it all, her will provided that he should receive five dollars for every lecture he should deliver. Hence his lecturing is regularly done.

Another "trick of the trade,"—promising to send to editors copies of new books if they will print beforehand the flattering notices inclosed by the publishers; of course, to complete the fraud, the editors are expected to put in said notices as original matter!

OUR WALLINGFORD LETTER.

W. C., June 30, 1872.

DEAR CIRCULAR:—We here on the hill-side have been pretty silent for some months, haven't "promulgated" much concerning our affairs; but rest assured that the wheels of our machinery have been steadily going round and round, grinding out in the meantime some apparent and important results.

There is the work on the dam which has been going on all these months, occupying no small share of our outward attention, and now, in the last of the June days, and just when summer heats are pressing, some of the worst difficulties have been surmounted, and the dam begins to assume massive and comely proportions. The last pile was driven three days ago. Two coffer-dams have been constructed, by means of which the course of the river has been turned into another channel while the piles are being sawed off, the floor of the dam laid, and the stone-work finished above the water's reach. Night and day you may hear the independent thud, thud, of the force-pump, keeping the water between the dams at its lowest, that the men may work.

The east abutment is finished, and, built as it is

of the white stone from Mount Carmel, with trimmings and coping of the brown Portland stone, presents a fine appearance. The stone-work is under the superintendence of Mr. Alexander McKenzie of Westfield, Mass.—a resolute Scotchman of few words, but those the result evidently of careful thought—interested in his work, and devoted to the best interests of his employers—a man you cannot fail to respect.

The interest of the people hereabout in the progress of the dam seems to be unabated. Each Sunday finds a changing crowd on the brow of the hill overlooking the works from the East.

The printing business, as you know, is intimately connected and interwoven with the home interests and draws its vitality, as you might say, from the very heart of the family.

The present is a busy time in that department. We have just finished several catalogues, which with their several processes—after the type setting and printing—of pressing, folding, stitching and binding, have called us together in the busiest of bees, enlivened often by readings from "Dickens," or by merry chat. A great job of bronzing, that we have just begun, promises for the next three weeks to leave no one with time unoccupied—an illustrated catalogue of padlocks, for the well-known lock company of Mallory & Wheeler, New Haven. The bronzing is in steel and gold.

Here we are in a rush of business, with the mercury ranging from 90 to 94 degrees; while people in general are intent only on keeping cool and comfortable. N., for whose opinion we have the highest respect, has a theory that it is possible to go through with a wonderful pressure of business and carry it along energetically and cheerfully, without being overborne and brought into the current of shiftlessness which is so powerful at this time of the year, and that we can be good-natured. Who does not know how hot weather tempts one into irritability? We heartily adopted N's theory, and faith and heavenly enthusiasm help us to prove it true and carry it out bravely.

A blessing untold is the man who carries within his bosom a spirit of content and good nature. In our family Mr. B. is a splendid example—there he is at this moment toiling up the long hill from his work at the dam. Not a little man—he will laughingly tell you that he weighs over two hundred—perhaps you would expect to hear him grumble about the uncomfortable heat as he wipes away the sweat which pours from his face. But no, no, not he; he will give you a beaming smile as though he had been perfectly cool and refreshed. Don't hope to ruffle his temper; you will not do it. Well into his allotted years, he works with an energy that is a continual marvel to us all.

Having written you of some things in particular, another time I may write you more of matters and things in general. Enough you have heard already to convince you that there is among us none of the "dead life" C. J. used to talk about. BEULAH.

"LET'S AGREE TO DISAGREE."

AS I was about descending from the Mansard this morning, on my way to the CIRCULAR Club, C— said, "I have a subject I wish you would write on."

"What is it?"

"Well, you know what a great variety of faces there are in the world? Even though there are great resemblances, as between twins, yet we never hear of two persons who look exactly alike. This endless variation never causes us any irritation. We admire it. The eye, which so quickly tires of the monotonous, is continually pleased with new forms, new expressions, new combinations."

"Yes," I answered somewhat dubiously, "I have

thought of all this; but what can I say about it that is new?"

"I was thinking that if people could look upon other personal differences in the same way, how much happier the world might be. Instead of allowing differences of opinion, taste or feeling to make us irritated and anxious to compel every body to think and feel as we do, how much better to regard such minor divergences as a happy provision of Providence to give zest to life. We should have a stupid time of it if our ideas on all subjects were precisely the same. I have seen some persons who appeared to be actually exasperated at others who liked, for instance, an article of food cooked in a manner dissimilar to that preferred by themselves."

"So have I. I really thought Miss Q. would have liked to have given me a shaking one day because I said I couldn't endure wide hems."

"If," continued C—, smiling, "we can manage to agree concerning our relations to God and to one another on the greater scale, why not derive enjoyment from these smaller disagreements, striving for that charity which 'is not easily provoked and thinketh no evil,' as a preventive of friction? There! can't you write an article on this subject?"

"Pooh! You ought to write it yourself."

v. v.

SECRET OF EASY AND SUCCESSFUL CULTURE.

BY H. THACKER.

THE secret of the easiest and cheapest method of cultivating the soil is little understood by the average farmer, though there are of course many exceptions. He doubles the amount of labor necessary to cultivate his crops, by neglecting to commence the operation in due season. Besides, the growth of weeds and grass checks the development of the plants and absorbs the nutriment required for the growing crop. Instead of allowing the weeds to grow to the height of several inches, as in the majority of cases, before cultivation commences, let the cultivator be started as soon as the seeds have germinated, and follow immediately with the hoe or a fine steel-rake or rake-hoe. (The latter at this early stage of growth will be found perhaps the very best tool for stirring the ground and destroying the weeds.) When work is thus performed in time, two or three hours' exposure to the air and sun effectually destroys all weeds that have germinated. Besides leaving the ground in a clean and free condition, the early stirring of the soil, even before the crop has made its appearance above ground, by letting in the air and sun's rays, greatly facilitates the germination of the seeds and growth of the crop. On the contrary, in case cultivation is neglected, which is more frequently the case, until the grass and weeds cover the ground, much more labor is required to subdue the same; besides, the weeds, having acquired considerable amount of roots, many of them, by remaining partially covered with earth, start and grow again; especially if the ground is in a moist state, or if rain happens to fall within twenty-four hours after cultivation. In this manner should the weather continue unfavorable, it is found to be next to an impossibility to keep the weeds down.

We are aware that many objections may be raised to our plan of culture, such as the impracticability of commencing the work before the crop is grown to a certain height, and excuses given for allowing the weeds to get the start of the crop, as the want of time, unfavorable weather, etc. But these objections and excuses will have but little weight with the thorough-going farmer, who, if he finds time to plant, also can find time to hoe, and that, too, at

the proper time; and, furthermore, seldom undertakes more than he has the means and ability to accomplish. "On time," is his motto; and he allows no trifling matter to prevent him from warping up to his standard. However, it is but fair to say that improvement is making in the cultivation of the soil, as well as in most other things. People are finding out, as they advance in science and thoroughness, that the labor formerly laid out on two acres of land can be expended to better advantage and with greater profit on one; thus diminishing land-capital one-half. Farmers cannot afford to invest in land at present prices and raise poor crops. They begin to see that a man cannot get rich very fast by raising half crops. Enterprising young men, who have had large farms left to them free from encumbrance and have barely made a living off them and kept clear from debt, have been surprised to see men of limited means run in debt for a small farm and pay for it from the products of the land in a few years. The discrepancy in nine cases out of ten, perhaps, is not owing to any great difference in the land but rather to difference in management. Many farmers fail because they try to cultivate more land than they can do well—getting poor returns for labor and capital invested. Doubtless the great curse of farming in this country is too much land. No doubt farming on a large scale may, and in many cases is, made profitable; but the cultivation of a limited number of acres will in most cases yield a larger profit on labor and capital invested, for the reason that a higher state of cultivation is rendered more feasible; consequently larger returns per acre are sure to be realized. If a majority of farmers could be persuaded to sell off half their land and invest a part of the proceeds in better stock, and use the rest for the purpose of improving and enriching the remainder of the land, I am fully persuaded they would make more money, live easier, and be happier.

ACTION OF THE HUMAN HEART.

THE muscular organ situated in the middle of the chest, and familiarly known as the heart, does its work so quietly and steadily that we hardly realize its presence, much less the enormous amount of work it performs during an ordinary lifetime. The heart is a small muscle, weighing but a little over half a pound, beating night and day, month after month, year after year; and yet the heart of a man one hundred years old may be as perfect as in early youth. It is only when we stop and apply our engineering formulae to this muscular organ that we begin to appreciate the wonderful beauty of its mechanism and its amazing power as a hydraulic machine.

The heart of the human subject is a pear-shaped, muscular organ situated in the thoracic cavity, with its base on the median line, and its apex just below the fifth rib, midway between the median line and a perpendicular dropped through the left nipple. It is divided into four distinct cavities, a right and left auricle and a right and left ventricle. The whole organ is enveloped in a fibrous sac, called the heart-case or pericardium. Dividing the heart into two systems, the auricles are the receivers, and the ventricles the distributors. The right auricle, receiving the venous blood, forces it into the right ventricle, and thence into the lungs. The left auricle, receiving the arterial blood from the lungs discharges itself into the left ventricle, which in turn forces it into the great arteries. This alternate expansion and contraction of the muscular walls of the heart is repeated with ceaseless regularity 70 to 80 times a minute through life. As we look upon the exposed heart of a dog or horse, and watch its regular pulsations and the steady flow of the blood from the heart to the lungs and back again to the heart and then into the

great aorta, it seems a wonderful mystery. "What is it," we ask, "that keeps the heart beating so regularly and continuously?" As yet we have no explanations. Science says, "Irritability of the tissues," and leaves us as much in the dark as ever. But though unable to solve this mystery, we can measure the force of this vigorous little thumping machine, and rest satisfied that we can at least tell how much it can do, if we cannot tell how it is done. We select the following from Prof. Haughton's lectures at the Royal Institution:

In order to measure the force and power of the human heart, the most obvious way is impossible, because it would require the death of the person on whose heart the experiment was made. We have experimented on the hearts of horses, oxen, dogs and sheep. These experiments showed that the hydrostatic pressure varies in the horse and ox, amounting to about nine feet, and in the smaller animals to somewhat less. We can calculate the total amount of work done by the heart of an ox, by the heart of a horse, by the heart of a dog, or of a sheep. But it would be impossible to perform such an experiment upon man, because the experiment is accompanied with certain death.

On March 18th, 1863, I witnessed an operation in the Dublin Hospital in the course of which a large artery was cut through. The blood spouted in jets for a moment before the artery could be tied. When the operation was over I examined the height of the table on which the man lay and the exact position of the furthest spurts of blood upon the floor, and by the application of a little geometry I was able to tell the velocity with which the blood flowed from the wounded artery. As soon as I had made this calculation, I found that if I cut the artery of a man it would spout to the height of 2.58 feet, or rather more than 30 inches. Now taking the mean of Dr. Hale's experiments on horses I find that it is 2.53 feet. We cannot, indeed, compare the hydrostatic pressure of the human heart directly, but we can by this determination of the velocity of the spouting blood show the force of the circulation in our system and apply to it the coefficient of resistance which we find directly from the horse and ox. When this coefficient of the hydrostatic pressure inside the human heart is used, and knowing how often the human heart beats—75 times every minute—we can calculate the amount of work done in a given time by the human heart. I find that a single ounce of the human contracting muscle will lift 20.576 pounds a foot high every minute. This I believe to be a close approximation to the power of the heart. But this conveys to you no adequate conception of the work done by the heart. I obtained from Mr. Main and others the cross section of the Oxford eight and other particulars. The time in which this race has been done is on an average 23 minutes 31.2 seconds, and the length of the course 4.31 miles. From these data I was able to determine the amount of work done by the muscles of these young men. I find that during the 23 minutes that the race lasts, every ounce of muscle in the arms and legs is working at the rate of 20.124 lbs. This comes out very like the work of my heart. If any of you have seen the exhausted condition of these young men when lifted out of the boats, you will agree with me that human beings cannot endure such exertion for forty minutes; and yet a man 100 years of age has a heart which has worked all these years as hard as the young men of the Oxford and Cambridge races!

At the rate of 20.576 lbs. a foot high per minute, the ordinary sized heart of 10 ounces raises 29,629.44 lbs. a foot high every day, equal to 10,814,745.6 lbs. or 5,407.372 tons a foot high every year; or during 50 years—from 25 to 75—the enormous amount of 270,368.6 tons. G. E. C.

FERN-TALK. III. BY POLYPODY.

THE Wood Ferns (and there is nearly a dozen of them) are not more peculiar to the forest than are the Spleenworts and the Maiden-Hair, but being evergreen they attract the attention in spring and winter, and are felt to be far more characteristic. Their glory is in the early spring. The sugar-maker sees them at the foot of the trees and near the logs where the sun has melted away the snow. When the snows are all gone and the Adder's-

Tongue comes pricking up through the mat of brown leaves, the woods get a touch of gaiety from the ferns which lie bent over stones and crumpled down into holes and spread out on north-side banks and in deep ravines. They are the tokens of eternal summer—the symbols of her everlasting possession. The woodsman can't lose his way at this time o' year if he only stops to see where the ferns lie thickest.

When I come to look for a Rock Fern, I see a dozen quaint little figures start up, each one of which lays a claim to the rocks; but when they come to take their seats, one goes into the gallery, another into the pit, and a third into the private boxes; some take the wall, some keep in the shade, while others seek for the strongest glare of light. They are all weazen-faced little sprites, and have a mighty charm. The Woodsia is a small woolly fern which delights in exposed rocks. The Walking-Leaf likes the top of a rough limestone, where its small evergreen fronds lie flat on the rich plats of moss, and, protracted into long runners, propagate themselves by offsets as do the strawberries. The Polypody (*Polypodium vulgare*) is generally found on the north side of high rocks. The top of a cliff is one of its favorite seats; growing there in a thick mat, it gives the stone an air of shrewdness like a bushy eye-brow. When the delicate Harebell is added and hangs its pretty flowers adown the cliff, you have one of those antitheses in which nature delights. You think of those sprigs of sentiment which she sometimes puts into the hearts of stern and useful men—soldiers, theologians and railway-contractors. The Bladder Fern (*Cystopteris bulbifera*) and the Cliff Brake (*Pellaea atropurpurea*) are the real cliff-climbers. They are never more at home than when scaling a wall of limestone. They root underneath the jutting points like eaves-droppers nesting under a cornice; they spring up in all the crannies, and, thrusting their leaves out to the light, they have the air of a bank-swallow peeping from his hole.

There is but one fern growing on trees, and that is the *Polypodium incanum*, a sort of little brother to our old Polypody.

Besides the ferns I have mentioned, there are others which grow chiefly in the hearts of botanists. These are the ferns marked "rare" and "not common." Though you may never see them you believe in them as you do in your own genius; you look for them and wait for them as we do for a wind to fill our sails and bear us on to strange harbors. Growing, as they do, a few in a place and perhaps a hundred miles from any others of their kind, the thought of them affects you like the rarity of high gifts, and you are fearful lest they have to go down in the struggle for existence. They are few and hard to find, but all the more potent, as if to teach us to look beyond what our eyes can see. They raise more questions than a hundred scientists can answer.

One of these rare ferns is the Adder's-Tongue (*Ophioglossum vulgatum*), a single undivided leaf not much larger than the bowl of a tea-spoon, and clasping a stem which shoots up a little higher and bears the fructification in a sort of spike. A student, seeing this fern embalmed in an herbarium, asked his professor once where he could obtain a specimen. The answer was, "Go to a wet meadow, and crawl around on your hands and knees half a day, and perhaps you will find one."

Of all the gentle plants and rare, may be the Climbing Fern (*Lygodium palmatum*) is the most singular. A smooth, twining stem from one to three feet high, with a roundish leaf or frondlet, deeply parted, and looking some like a five-rayed star. It used to abound in a certain meadow in Old Windsor near Hartford, but the people of that city, having none of the tender feelings of a

botanist, carried it away for purposes of decoration. What little now remains is protected by a statute.

The Scolopendrium or Hart's-Tongue is king of all your rare and solitary ferns. It lives apart from the great herd of plants in a kind of royal solitude, as if it had gone there to wait on its own inspiration. Its haunts are named in "Silliman's Journal," lest they be forgotten. Botanists make long journeys to find it. I once thought I ought to see it. I could wait for that little Schizaea down in the pine-barrens of New Jersey; I could wait for that Rock Brake which grows on Isle Royal and "high northward;" I was in no hurry for the Lip-Ferns of Virginia, or the Tree-Ferns of Florida. Scolopendrium was a passion with me. It had a gripe on my heart like some poor kinds of love. So we started one day for that wild gorge where the Chittenango pours his little pitcher over the dizzy rocks. Leaving the level country through which the New York Central Railway passes, we enter the narrow valley of the Chittenango Creek; we pass through a village; we pass lime-kilns, and square, solid mile-stones; fetid sulphur springs for men, and sweet fountains for horses; red and spotted cattle are feeding on the bits of hill-side pastures to the right of us; to the left of us are patches of high gray limestone which overlook trees below them and uphold forests above them. We began our search at the bridge where the road turns away from the creek to get around the falls. Following the line of jagged cliffs which bends in and out, making deep bays into which the sun never shines, we found the Scolopendrium growing in the dense shade of trees and pale Touch-me-nots, and rooting in the light film of leaf-mold which everywhere covers the steep slope of broken stone. There it was; a dense tuft of long crimped leaves, looking for all the world like a bunch of narrow-leaved dock. Stopping a little to feel the spirit of the thing, and then to turn up one of its fronds to see the long parallel fruit-dots, which somehow remind you of the stripes on a sergeant's arm, we dug it up eagerly; partly in triumph, for I had hunted for it more than one day; partly in awe of its strange presence; and partly in fear that it would slip away from me. I cared little that day for the hairy men of Saghelen, or for the handful of savages dwindling away in Tasmania. I had small place for ethnology or philanthropy. With the finding of the Scolopendrium my fern-spasm passed off, and my interest in its kind became healthful and steady.

WOMAN SUFFRAGE IN WYOMING.

An article entitled "The Woman Movement in Wyoming" appeared in the June number of *The Galaxy*, from which we condense a few paragraphs:

The youngest of our Territories, Wyoming, organized in 1869, now has a population of about eight thousand (exclusive of Indians and United States troops), of whom something over one-third are women, mostly from the Middle and Western States. The first legislature of the Territory assembled in the autumn of 1869, and proceeded to enact a code of laws, among which was a statute enfranchising women. The Council originated and adopted this measure, believing that the House of Representatives would disagree and so prevent its becoming a law, while it was thought that the bare proposition to make such a law would attract great attention to the Territory and result in increased immigration; but the House of Representatives concurred—probably to lighten the effect—in anticipation of an Executive veto. The Bill was, however, finally approved and became a law. Then the women began to take part in political affairs, voting, holding office as Justice of the Peace, Su-

perintendent of Public Instruction, etc., etc., and by serving on grand and petit juries acting their parts faithfully and well. Women have thus been enfranchised in Wyoming for more than two years, with many strikingly good results. In the capacity of justice and juror, they have proved firmer than men in punishing the rude crimes common in border life, while their simple presence in the court-room and at the polls has done much to suppress brawls and indecent talk. The writer in *The Galaxy* says: "Previous to the adoption of woman suffrage many portions of the Territory were in a virtually lawless condition. Now, after two years of political equality, it has become a law-abiding Community, and life, liberty and property are as well protected throughout its various cities, villages and settlements, as in any other civilized community."

THE NEWS.

AMERICAN.

The Freedmen's Bureau has been discontinued.

The corner-stone of another Jewish synagogue has been laid in New York city.

Robert Bonner's horse "Joe Elliott," on the 29 ult., trotted a mile in 2m. 15½s., the fastest time on record.

Mr. Jay Gould is charged by the Erie Railway Company with robbery and embezzlement to the extent of \$10,000,000.

An Apache delegation of Indians recently visited the President and told him they were desirous of peace and the privileges of civilization.

The Cuban rebels have succeeded in killing fifty Spaniards and are elated. Their "rising" has, however, little prospect of ultimate success.

Judge McCunn, one of the New York judges accused of corruption in office, has been removed from the bench by the unanimous vote of the Senate.

It is announced that the New York Central and Erie railroad companies have been consolidated, and that Commodore Vanderbilt has been elected President with unrestricted power.

The forty-fourth annual report of the Chauncey Hall school, Boston, has the following paragraph: "Our experiment of educating the sexes together is entirely successful. The girls are or have been members of all the classes in the school, and their proficiency is fully equal to that of boys of the same age in all the departments of study."

Seven presidential tickets have been put into the field, viz.:

Liberal Republican—

President, Horace Greeley.
Vice-President, B. Gratz Brown.

Republican—

President, Ulysses S. Grant.
Vice-President, Henry Wilson.

Revenue Reform—

President, William S. Groesbeck.
Vice-President, Frederick Law Olmsted.

Labor Reform—

President, David Davis.
Vice-President, Joel Parker.

Temperance—

President, James Black.
Vice-President, John Russell.

Anti-Masonic—

President, Charles Francis Adams.
Vice-President, C. H. Howard.

Woman's Suffrage—

President, Victoria C. Woodhull.
Vice-President, Frederick Douglass.

The Labor Reform Candidates have lately withdrawn from the contest, and as mentioned last week Mr. Olmsted has declined the honor sought to be conferred on him. It is probable that the Democratic Convention, to be held on the 9th, will indorse the Liberal Republican Ticket, and that few votes will be cast except for the Republican or Liberal Republican candidates.

The divorces granted last year in Connecticut numbered 409, being one more than the previous year; while the marriages numbered 26 less than during the year previous. In more than two-thirds of the cases the wife was the petitioner. Not too much dependence must be placed on the causes assigned, among which are intemper-

ance, 91 cases; adultery, 96; cruelty, 103; desertion, 221; and "misconduct" (under which the preceding offenses do not come in Connecticut.) This is in the ratio of one couple out of every twelve.

The *Fall River News* says Taunton manufacturing companies have just declared the following large dividends: The Iron Works ten per cent.; the Dean Cotton and Machine Company, ten per cent.; the Copper Company, ten per cent.; the Taunton Locomotive Company, ten per cent.; the Old Colony Iron Company, twenty per cent.; and the Phoenix Manufacturing Company a dividend of \$100 per share. The Parker Mills of Wareham have declared a dividend of forty per cent.; the Weymouth Iron Company one of twenty per cent.; and LAZELL, PERKINS & Co., of Bridgewater, pay a dividend of \$400 per share.

FOREIGN.

Mr. Bessemer, the well known inventor of a process of making steel, has received the Albert gold medal of the British Society of Arts.

A dispatch, received on Friday from Constantinople, said that the Turkish capital was again in flames, and that already a thousand dwellings in the poorer portion of the city had been destroyed; it gave no indication that the fire was under control.

The Geneva Board of Arbitration is proceeding with its work. It has decided that in dealing with the direct claims of the American Government, it will consider separately the character of the Confederate cruisers, and award damages according to its findings.

The German Government proposes to amend the law of June 9, 1871, so that the present dictatorship in Alsace-Lorraine will be prolonged one year, or till Jan. 1, 1874. It is supposed that the people will then more willingly consent to form part of the German Empire.

From an official report made on the subject, it appears that in the army of Bavaria re-vaccination has been compulsory since 1843; and from that date until 1857—a period of fourteen years—not a single case of unmodified small-pox occurred, nor a single death from the disease.

Great interest is felt in France in the debate now taking place in the Assembly on the bill imposing a tax on raw materials. It is a favorite measure of President Thiers, who at first threatened to resign if it were defeated; but later he assured the Left, with whom he is said to be in perfect accord, that he would not help the intrigues of the monarchists by resigning; and no serious crisis is now apprehended.

A new treaty has been concluded between France and Germany and signed, subject to the approval of the German Federal Council and the French Assembly. Its principal conditions are: That two months after the ratification France has to pay one-half of the third milliard francs (\$100,000,000) of the war indemnity, whereupon the Germans evacuate the Departments of Marne and Haute-Marne; March 1, 1873, she has to pay the second half of that milliard; and March 1, 1874, the whole fourth milliard, which is to be followed by the evacuation of Ardennes and Vosges; and the payment of the last milliard, with the interest accrued on the indemnity, is to be made March 1, 1875, when the final evacuation of all French territory is to take place, the Germans to the last retaining the full strength of their army of occupation.

ANSWERS TO CORRESPONDENTS.

To F. E. R., St. Louis, Mo.—The Oneida Community does not obtain from its own farm all the necessities of life required by it. We are largely engaged in manufactures. Our dairy products are nearly sufficient for our own use, and there is frequently farm produce like barley, etc., to sell; but most of our bread-stuffs and sugar and some other things are bought. The members of the Community are mostly Americans. Several are of English birth; one is of Irish parentage. None are German or French. There are no political or national dissensions among us. We hold to entire Community of property; though, of course, convenience requires that clothing and other articles of daily use be regarded as belonging to individuals. The real estate is, for convenience, held in joint-tenure by four of our principal men, but is considered the property of all. No person while a member of the Community has ever been convicted of crime. We have never had an habitual drunkard or opium-eater in the Community. The aged, sick and helpless have the best of care from persons appointed by the Community. The education of the children is conducted by persons especially appointed for the purpose, and is both religious and secular. They are taught particularly to love the Bible, and as they become old enough they are instructed in the special religious faith of the Community. The children under twelve years of age at present receive ordinary school training for four hours a day. For answers to other of your questions and fuller information on various points see publications advertised in our last column, especially the Hand-Book of O. C.

The Rev. Mr. A., a Methodist minister in a western village, observed one hot Sunday, that his congregation, with few exceptions, were wrapped in placid slumber. Suddenly pausing in his sermon, he requested Deacon S. to pass around the plate. The deacon thus accosted rose to his feet, and with a very red face said, "The collection has already been taken up." "Never mind, brother S.," returned the minister; "take up another, for I intend to make the congregation pay for lodging as well as spiritual food." When the second collection had been taken up, the congregation was very wide-awake indeed.

ANNOUNCEMENTS.

SILK GOODS.

Machine Twist, Sewing Silk, and Ribbons, of their own manufacture, in wholesale quantities, for sale by the Oneida Community.

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PUBLICATIONS.

Salvation from Sin, the End of Christian Faith: an octavo pamphlet of 48 pages. By J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co. Philadelphia, London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition: with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

Hand-Book of The Oneida Community; Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price, 25 cts.

Scientific Propagation. By John Humphrey Noyes. Large octavo pamphlet of 32 pages. Price 25 cts.

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NO. 28. CONTENTS.

The New Hymn of Peace	217	Secret of Easy and Successful	
The Internal Teacher	217	Culture	222
The Oneida Community	218	Action of the Human Heart	222
"Correlation of Inspiration"	220	Fern-Talk	223
Community Journal	220	Woman Suffrage in Wyo-	
Our Wallingford Letter	221	ming	223
"Let's Agree to Disagree"	222	The News	224
		Answers to Correspondents	224